

THE GOSPEL LIGHT.

In him was life; and the life was the light of men.—St. John.

VOL. I.

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NO. 1.

EDITED AND PUBLISHED BY
JOHN E. PAGE,

*Elder of the Church of Jesus Christ of
Latter Day Saints.*

THE GOSPEL LIGHT,

Will be published as often as the sale of one No. will secure the expense of the next; at 3 cents per single copy; and \$1 00 per 50 copies. The GOSPEL LIGHT will be principally devoted to the promulgation and defence of the doctrine of the scriptures as advocated by "The church of Jesus Christ of Latter day Saints." All the friends of GOSPEL LIGHT, are respectfully solicited to patronise us.

METHODIST GOD

Without body or parts, compared with the Living and True God, and proved to be an Idol!!

The first idea presented in the Christian Religion is the being of one "only living and true God," being a personage of "BODY," "PARTS" and Passions, i. e. "LOVE," and "ANGER."

In the Methodist Discipline, 1st article, we find words, expressing the idea of an imaginary god; thus, "God without body or parts" which is paramount to ATHEISM or no God at all; and flatly denouncing the God of the scriptures.

The God of the scriptures hath said through the Apostle Paul to the Heb. 1 Chap. 3 v. Who (Christ) being the brightness of his (Father's) glory, and the express image of his [God's] person. Again, Gen. 1 Chap. 26 v. And God said, Let us make man in our IMAGE, after our LIKENESS.

27 v. So God created man in his OWN IMAGE; in the IMAGE of God created he him. Again,

5 ch. 1 v. God created man, in the LIKENESS of God made he him. 2d And called their name Adam 3d. v. And Adam lived an hundred and thirty years and begat a son in his own LIKE-

NESS after his IMAGE and called his name Seth.

By the above quotations we learn that God is a personage; and that that personage was perfectly represented in the human LIKENESS and IMAGE of his son Jesus Christ, as he appeared in the flesh; and that he [Christ,] possessed the IMAGE & LIKENESS of his Father, when he associated with God his Father, in the making of man, when God the Father said to his Son "Let US make man in our IMAGE, after our EIKENESS." Thus man being made in the IMAGE, and LIKENESS of his Creator God; and begat a son in his own IMAGE and LIKENESS, Thus Seth perfectly represented the physical IMAGE of his father Adam, and Adam perfectly represented the physical IMAGE & MORAL LIKENESS of God.

Thus ADAM in his sin & consequent fall lost the moral LIKENESS but not the physical IMAGE of his God.

Philip. 3d. 21. v. Paul says, who (Christ) shall change our vile body, that it may be fashioned like unto his glorious body. By this we learn that Christ possesses a BODY in a glorified state and thus perfectly representing the BODY or personage of God; the METHODIST DOGMA of a non-descript god "WITHOUT body or parts," to the contrary notwithstanding.

Acts 7 ch. 55, 56 v. Stephen "saw the glory of God, and Jesus standing on the right HAND of God" "Behold I see the heavens opened, and the Son of man standing on the right hand of God."

By this open vision of Stephen we learn that the Father and the Son are two distinct personages in a physical sense and each one occupying his own position distinctly one from the other, the Son standing on the right HAND of the Father and as a matter of course the Father stands on the left HAND of the Son. It would be a curiosity indeed to see a personage standing on the right or left hand of itself which must have been the case with the Father and the Son if they both were one person, as some tell us, but more curious indeed is the idea of something "without body or parts" which in reality is nothing without hands or any other part standing at the right or left hand

self. O! when will the idolatrous worshipers of an imaginary god learn that the "only living and true God is all that he has REVEALED himself to be in the scriptures of truth; & that ETERNAL life is only received and enjoyed through the knowledge of God by direct REVELATION? Now for proof. John, 17 ch. 3d v. And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Luke, 10 ch. 22 v. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is; but the Son, & he to whom the Son will REVEAL him. In all cases in every age of the world when ever the Lord has revealed himself to man he has invariably revealed himself to be constituted of the same dimensions, members, and "PARTS," that it takes to constitute a perfect man in his physical organization of body, as was Adam in the morning of his creation when he possessed the IMAGE and moral LIKENESS of his creator and God said concerning man as well as the rest of his creation "behold it was very good." Thus man in his primordial beauty and glory could look upon himself and gaze upon the physical IMAGE of his God. So in every age when God showed himself in the form of a man. Exo. 33 ch. 11 v. And the Lord spake unto Moses FACE to FACE, as a man speaketh unto his friend. 12 v. And (Moses) said, I beseech thee, shew me thy glory. 20, v. And he (the Lord) said, Thou canst not see my face: for there shall no man see me, and live. i.e. No man can see the Lord's FACE in its GLORY at one and the same time, and live. Gen. 32 ch. 30 v. And Jacob called the name of the place Penuel: (face) for I have seen GOD FACE to FACE, and my life is preserved. The reason why Jacob's life was preserved is obvious from the fact; that he did not see the glory of the Lord at the time he saw the Lord's FACE. Gen. 33 ch. 21, 22, 23, v. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou (Moses) shalt see my BACK P-A-R-T-S; but my FACE shall not be seen.

Oh! Shame!! shame!!! where is thy BLUSH?; with that people who in a land of literature, with a Bible in their hand, and at the same time professing to believe it will say that they believe in and worship a God "WITHOUT BODY or PARTS," and some say "without passions" which is as much as to say without Love or Anger or the capability of hating; whereas John hath said 1 John, 4 ch. 8, v. God is Love. Psal. 7th, 11, v. God is Angry with the wicked; i.e. he is angry with the worship-

ers of an imaginary Idol god; for instance, a god "without body or parts?" "or Passions." Some, after all that God has said concerning himself as having a BODY and P-A-R-T-S will contend in his FACE, and say that God has no face or ~~any~~ other parts of a body, for it is said that "God is a spirit." John 4 ch. 24, v. Yes, so also it is said that angels are "spirits sent forth to minister to those who are the heirs of salvation" and yet we find that angels possess forms and parts like unto the bodies of men. Read Gen. 18th and 19th chapters, in this we find three personages appearing unto Abraham, and one of them was God whom Abraham denominates Lord, they having FEET, Abraham proposes to have them washed; what a pity that some of the Rev. Divines of this the 19th century were not there to say to Abraham, why! the Lord has no feet! and thus redeemed Abraham from his mistake which has subjected him to all the anathema and contempt of this generation of this the 19th century who worship a god "without body, parts or passions." We find that two of those spirits or angels went down to Sodom to declare its destiny, while they left the Lord conversing with Abraham concerning the number of righteous men necessary to save the city; and if the Lord told the truth to his apostles, of which I have no doubt; the inhabitants of Sodom worshiped a god "without body parts or passions."

The Lord says Luke 17, ch. 28, 29 v. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and d-e-s-t-r-o-y-e-d them all.

30 v. Even thus shall it be in the day when the Son of man is revealed.

26 And as it was in the days of Noe, so shall it be also in the days of the (2d coming of the) Son of man. Read Math. 24 ch. 37, 38, 39 v. 2d Thes. 1 ch. 7, 8 v. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his angels, in flaming fire, taking vengeance on them that KNOW NOT God, and that obey not the gospel of our Lord, Jesus Christ: By this we find that the moral character of the people in the days of Noah, Lot, and the 2d advent of Christ are all to be exactly alike, KNOWING NOT the only living and true God, and why so? Because they received not REVELATION for themselves by which they might KNOW: we having found by our saviour's own words as clear as the noon day sun, that "no man Knoweth the Father but the Son, and he to whom the Son will REVEAL him." Therefore we have to say to all men, that he who has not received a knowledge of God the Father, for himself direct through Jesus his

Son by revelation, hath not a knowledge of God, at all, consequently hath not the principle of "LIFE ETERNAL" abiding in him; and I challenge the world of our opposers to refute this position on true gospel principles: Ridicule, bombast, and sarcasm will not do it. Therefore all worship tendered to a god "without body or parts" "or passions," or any other but "the living and true God," is idolatrous worship, and every such god, or gods, always leaves their worshipers or devotees on the wings of uncertainty; & the wild freaks of fancy and vain imagination subject to be "carried about with every WIND of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.. Read, Ephe. 4 ch. 14, v.

It is most assuredly an astonishing as well as a novel matter to contemplate upon, the vain religious scenery that hangs around the moral horizon of our world; through the influence, and crafty power of the ministers, and worshipers of the imaginary gods; could any person of an enquiring mind, be placed upon an eminence with the Bible in hand, which says, 1 Cor. 12, 13 v.

For by ONE SPIRIT are we all baptised into ONE BODY, (or church) whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into ONE SPIRIT". And then let him or her be surrounded with a fair specimen of each and every professed religious denomination that call themselves christians, from the Pope of Rome, to the last professed reformer and each one of these denominations destitute of the spirit of REVELATION; and every one of them at the same time making their best effort to convert the enquirer to their peculiar tenets of faith and each of them being distinctly, and impartially understood by the enquirer; he or she (the enquirer) being of a consistant character and of a sound mind would with an air of disgust, turn from them all and exclaim with a stentorian voice BABYLON, (confusion) BABYLON, "mystery BABYLON the GREAT, the mother of HARLOTS (heretical sects,) and ABOMINATIONS of the EARTH." To hear the prayers of the confused throng accompanied by their thanksgivings, is enough to put common sense to the blush, of which the folwing is a specimen O god give us thy spirit to assist us in ministering thy word, and then after preaching is over, then say, O god we thank thee that thou hast given us thy spirit to dictate us in the ministry of thy word, and what have I heard? why! a multitude of contradictory doctrines one to the other as much as one falsehood can possibly differ from another; and then to cap the climax, they heave the whole heterogenous mass of their contradictions, confusion, nonsense and folly, in the face of Jehovah, and say WE are the true Church of God; when in

fact their true moral character is as clearly delineated by Paul as that two and two make four. Read 1 Timothy, 6 ch. 3, 4, 5 v

If any man teach otherwise, and consent not to wholesome words of our Lord Jesus Christ, & to the doctrine which is according to godliness: He is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain (salary) is godliness: from such withdraw thyself. 6 v. But godliness with contentment (without salary) is great gain. Again, 4 ch. 1, 2, v. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron.

Again, 2d Timothy 3, ch. 1st, to 5th, v.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God;—having a form of godliness, but denying the power thereof: from such turn away. 6 v.

For of this sort are they which creep into houses and lead captive silly women (sectarian churches), laden with sins, led away with divers lusts. 7th, v. Ever learning, and never able to come to the knowledge of the truth. 8th v. Now as Jannes and Jambres (astrologers and magicians) withstood Moses, so do these; also resist the truth; men of corrupt minds, reprobate concerning the faith. 4th, ch. 2, v. Preach the word, be instant, in season, out of season; (of preaching) reprove, rebuke, exhort with all long-suffering and doctrine. 3d v. For the time will come when they will not endure sound doctrine, but after their own LUSTS (corrupt affections) shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. (human creeds and disciplines.) 2d Thes. 2, ch. 3, v. Let no man deceive you by any means; for that day shall not come except there come a falling away first (from the apostolic christian faith) and that man of sin (antichrist) be revealed, the son of perdition; (the devil.) Who opposeth and exalteth himself above all that is called God, or that is worshiped; (the Father Son and spirit is called God,) so that he (the devil) as God, sitteth in the temple (church) of God, shewing himself that he IS God. 6th v.

And now ye know (that Christ; is) what withholdeth, (his coming) that he (the devil) might be revealed (or have his career in the earth, as in the days of Noah,

and Lot,) in his time. 7th v. For the mystery of iniquity (Babylon confusion) doth already (in the apostle's day begin to) work: only he (Christ) who now letteth, will let, until he (the devil) be taken out of the way, (bound a thousand years). Read Rev. 20 ch 8th v. And then shall that Wicked (the devil) be revealed (be made manifest by revelation) whom the Lord shall consume (expose) with the spirit (of revelation), of his mouth, and destroy [bind] with the brightness of his coming. 9th v. Even him] whose coming is [at an] after [period of the working of Satan, with all power and signs [Millerite's Charts], & lying wonders, 10 v. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth [of the unadulterated everlasting gospel of Christ,] that they might be saved. 11 v.

And for this cause God shall send them strong DELUSION [to believe in a "god without body or parts," subject to be blown to and fro with Millerism, and every other ism got up by the tact and cunning of a few worldly wise men, who have the audacity & ignorance to say that the day of revelation has all past and gone, & no more to return,] that they should believe a lie: 12th v. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

When we compare the religious character, of the professing, popular, sectarian organizations of the present age of this the 19th century with the above quoted scriptures, we find such a complete and finished fulfillment of those scriptures, we are forced to the conclusion, that all persons, who do not come to the same conclusions with us; are either entirely uninterested concerning the whole matter, or ignorant of the true character of the TRUE CHURCH; consequently unprepared to judge righteous judgement in this matter; but when we compare the religious character of the present age with the constitution and character of the Apostolic, Christian, Church. as set forth in the New Testament, our conclusions become the more conspicuously CORRECT: that this age with all its pretensions to true holiness & Christian piety is still in a state of gross APOSTACY! and that too in fulfillment of the Apostolic predictions; as we have found above.

Read Eph. 2d ch. 20 v. We find the Church built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone; 4th ch. 11, 12, 13,

14, v. We here find that apostles, and prophets; were placed in the church for its perfection, & edification, and work of the ministry till we [Jews and Gentiles] all come in the unity of the faith, and NO MORE children tossed to and fro, with every wind of doctrine. 1st Cor. 12 ch. Here we find apostles; prophets; teachers; miracles, healings; diversities of tongues and interpretation of tongues, etc. were set in the church and no where is it said that God would take these members or gifts out of the church till that which is perfect is come, and then, and not till then, shall those gifts which are in part, be done away and then only by perfection of the knowledge of God; by knowing Him, as He knows us; surely! surely! such a state of the church, has not yet appeared and O! Where! where! shall that soul which is hungering and thirsting after the truth find that CHURCH which is the "pillar and ground of the TRUTH." Ah! not among those who have told us that their god is "without body or parts," for there would be no consolation in considering that we shall be reduced to nothing "without body or parts" for the apostle told us "that when he [Christ] shall appear we shall be like him for we shall see him as he is; 1st John, 3 ch 2 v. which when we behold will possess all the members and parts of a body, which as a whole constitute the personage of God; as set forth in the scriptures, of which the following scriptures are a few of the many texts which speak of his body and parts:-

Image.—Gen. 1st, 27th. Eyes.—Prov. 15. 3rd. Mouth.—Isaiah 55, 11. Nose.—ib. 65, 5. Lips and Tongue.—ib. 30, 27. Ear.—2d Kings 19, 16. Soles of feet.—Eze. 43, 7. Arm.—Jer. 21, 5. Finger.—Ex. 31, 18. Fingers.—Psa. 8, 3. Loins.—Ezek,—1, 27. Heart.—Gen.—6, 6. nostrils.—Ex. 15, 8. Hand, face, back parts.—Ex. 33, ch. 22, 23.

"The foregoing abundantly show that the Father of our Lord Jesus Christ had both body and parts, to say nothing of Jesus Christ, who actually ascended into heaven, and is seated at the right hand of God, with flesh and bones." Hence, what else can we say of this sectarian non-descript "God without body, parts or passion!!!" but that it is an idol, and all its votaries idolatrous worshipers; when compared with Jehovah and Jesus Christ, or with the Scriptures and reason.

A Suggestion to the Latter-day Saints.—Every Saint whose circumstances will admit it, ought to procure a complete assortment of our Books, Pamphlets and Papers published by the Church and Elders thereof, to dispose of to the world by gift loan or sale as your circumstances will admit, it would be a great means of sending the truth to thousands that will not hear it otherwise. Those saints who are taught in the nature & importance of this, "the dispensation of the fullness of times," will see the propriety of this measure. Our faith none can refute.

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The second idea presented in the true Christian Religion, is the idea of a second person, or Son of the "living and true God," called Jesus Christ; Jesus, because he shall save his people from their sins; Christ, because he is the anointed of the Father.

In the first number of this publication, we presented a somewhat lengthy article, on the idea of a God, "without body, parts or passions;" contrasting it with the God of the scriptures, and found it to be an idol, and all its devotees to be idolatrous worshippers; and that too beyond the power of fair refutation. Therefore we deem it unnecessary to recapitulate it here; as our friends can be supplied with the first Number of "The Gospel Light" at order. In it we have found the God of the Scriptures to be a God, or "Personage," of "Body," "Parts," and Passions, ("love" and "anger,") and that Jesus Christ, the Son of "the living and true God," is a distinct Personage from his Father; each occupying a distinct location one from the other, the Son located "on the right hand of the Father, and as a matter of course the Father is located on the left hand of the Son.

The five articles which we copy below, we found inserted in "The Book of Common Prayer," printed at the "University Press," at "Oxford," "by John Collingwood & Co., A. D., 1842." In which articles we are presented with the idea of one God, divided into *three Personages*, and yet but *one Person*, existing "without Body, Parts or Passions," which is verily nothing! We copy and analyze them, for the purpose of showing the world what a ridiculous bundle of nonsense, worldly-wise men can present to the world for a God, for the object of supreme adoration.

The first five "articles of religion," according to the faith "of the united Church of England and Ireland,"

A N A L Y Z E D.

Art. 1st.—"Of Faith in the Holy Trinity."

"There is but one living and true God, without Body, Parts, or Passions; of infinite Power, wisdom and goodness; the Maker, and preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons of one Substance, Power, and Eternity; the Father, the Son and the Holy Ghost."

Remarks on the above article.—Suppose some person should propose a question like the following :

Question.—Which is the best set of words in the English language, to describe nothing?

Answer.—Those used to describe the God of the Church of England, "without body, parts, or passions." The idea of *nothing*, is, the *absence* of every thing that has a body, parts, or passions.

Therefore the natural conclusion is, that the united Church of England and Ireland, in point of faith, relative to the idea of a God, is paramount to Atheism, or no God at all. Therefore, to *nothing* is to be ascribed all the *homage* and *glory* of possessing all *POWER*, *WISDOM*, *GOODNESS*, and *EXCELLENCE*, the *MAKER* and *PRESERVER* of all things both *visible* and *invisible*.

Art. 2d.—"Of the word or Son of God, which was made very man."

"The Son," (without a body,) "which is

the Word of the Father," (*without a body,*) "begotten from everlasting of the Father," (*without a body,*) "the very and eternal God," (*without a body,*) "and of one substance with the Father," (*without a body,*) "took man's nature in the womb of the blessed Virgin," (*without a body,*) "of her substance:" (*without a body,*) "so that two whole and perfect natures, that is to say the Godhead and Manhood," (*without a body,*) "were joined together in one person," (*without a body,*) "never to be divided," (*without a body,*) "whereof is one Christ, very God, and very Man," (*without a body,*) "who truly suffered," (*without a body,*) "was crucified, dead, and buried," (*without a body,*) "to reconcile his Father to us,* and to be a sacrifice," (*without a body,*) "not only for original guilt, but also for all actual sins of men."

Art. 3d.—"Of the going down of Christ into Hell."—(The GRAVE.)

"As Christ died for us," (*without a body,*) "and was buried," (*without a body,*) "so also is it to be believed that he went down into Hell,"—the GRAVE, (*without a body.*)

Art. 4th.—"Of the RESURRECTION of Christ."

"Christ did truly rise again from death," (*without a body,*) "and took again his body," (*without a body,*) "with flesh, bones, and all things appertaining to the perfections of man's nature, wherewith he ascended into heaven," (*without a body,*) "and there sitteth," (*without a body,*) "until he return" (*without a body,*) "to judge all men at the last day."

Art. 5th.—"Of the Holy Ghost."

"The Holy Ghost proceeding from the Father and Son," (*without a body,*) "is of one substance," (*without a body,*) "majesty, and glory, with the Father and Son, very and eternal God," (*without a body.*)

We here present the following thirty-three questions, which we copy, proposed by another author, for the consideration of our readers, and then let them suffice, on this subject for the present.

"The following THIRTY-THREE QUESTIONS are submitted to all the Reverend Clergy of this city, (Philadelphia,) and of the United States; and a CHALLENGE given them to answer them. They cannot

*The reader will observe, that the office work of the Christ above described, is directly contrary to the office work of St. Paul's Christ; wherein he says; 2d Cor. 5th ch. 18th ver., "All things are of God, who hath reconciled US to himself, by Jesus Christ." Instead of reconciling his father to us as saith the above quoted human Creed.

answer them; and they dare not attempt it, for fear of the loss of their salaries and livings.

"1. Are God and Christ one being, or two beings?

"2. If the Father and the Christ, the anointed, are two beings, each of them God, are they not two Gods?

"3. If the Father and the Christ are but one being and one God, then, is it not evident, that what is true of the Father, must be true of Christ the Son, the anointed, father and son, in this case, being but two different names for one and the same God?

"4. If the Christ the anointed be God, who anointed him? Did he anoint himself, being at once both the anointer and the anointed? Luke iv. 18. Acts x. 38.

"5. If the Father be unbegotten, and the Son begotten, and if they both are one and the same being, then, does it not follow, that the same being is both begotten and unbegotten?

"6. If Christ, and the being styled in Scripture the God and Father of our Lord Jesus Christ, be one and the same being, then, does it not follow, that Christ is the God and Father of himself?

"7. If the Father and Son be the same individual being, does it not follow, that Christ is both the father and son of himself; that he sent himself, ascended to himself, his father and our father, his God and our God, John xx. 17, and now sitteth at the right hand of himself; that he prayed to himself when he prayed to his father, whom he calls the only true God; John xvii. 3; and submitted his own will to the will of himself, when he prayed to the father, Luke xxii. 42, "not my will, but thine be done;" and forsook himself, when he prayed to the father, Matt. xxvii. 46, "my God, my God, why hast thou forsaken me?"

"8. If Christ be God Almighty, possessed of all power, with what truth could he declare, that of his own self he could do nothing; John v. 19 and 30; and that to set on his right hand and on his left, was not his to give, Matt. xx. 23.

"9. Was God Almighty, the infinite, eternal, and unchangeable Jehovah, once a helpless infant, indebted to the care of one of his own creatures for protection from injury, and for the supplies of animal life; and carried from place to place at the will of his nurse, in her supporting arms?

"10. Was the being who alone is omnipotent, and who filleth heaven and earth with his presence, once confined in a mortal body, removable from place to place?

"11. If Christ be the omniscient God, to whom are perfectly known all times, and all events, past, present, and to come, with

what truth could he say, "of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the father?" Mark xiii. 32.

"12. Can it be true, in any sense whatever, that the very same being could be ignorant of that day, and at the same time know it; and what language could Christ have used, which would more clearly have expressed both his own ignorance and that of all other beings whatever, but the father, concerning that day?

"13. If Christ be God, the ever living God, who only bath life and immortality in himself, who was it that expired on the cross, after praying, Luke xxiii, 46, 'Father, into thy hands I commend my spirit,' (or deliver up my breath?).

"14. Did Christ know that he and his father were one being, when he said to the Jews, John viii. 17, 18, 'It is also written in your law, that the testimony of two men is true; I am one that bear witness of myself, and the father that sent me, beareth witness of me?'

"15. If that saying of Christ's, John x. 30, 'I and my father are one,' prove Christ and his father to be one being, will not that other saying of his also prove his father, himself, and his disciples, to be all but one being, when he prays to his father, John xvii. 11, 21, 22, 23, 'that they all may be one; as thou father art in me, and I in thee, that they also may be in us;' 'that they may be one, even as we are one;' 'I in them, and thou in me, that they may be made perfect in one?'

"16. Did Christ know, or mean others to understand, that he was God, when he said to the Jews, John viii. 40, 'Ye seek to kill me, A MAN that hath told you the truth, which I have heard of God?'

"17. Does not the doctrine of the deity or Godship of Christ involve the Scriptures in absurdities, do away with all the piety and obedience of Jesus to his heavenly father, and cast unjust reflections on the character of him who came to bear witness of the truth, and in whose mouth was found no guile, but whose veracity may be fairly questioned, if this doctrine be true?

"18. It may be said, that the doctrine is a mystery to be *believed*, though not to be understood; but may not the same be said with equal reason of the Popish doctrine of transubstantiation?

"19. Did Peter know that Christ was God, when he called upon the assembled multitude to hear his words, and told them, Acts ii. 22 to 36, that 'Jesus of Nazareth was a man approved of God, by miracles, &c., which God did by him; and that after the Jews had crucified and slain him, God praised him from the dead, and that the

same Jesus whom they had crucified was made by God both Lord and Christ?

"20. If Christ be God, is he not the Lord in and of himself, there being in this case no one superior to him to make him Lord? How is he, then, a made Lord, made by God both Lord and Christ, and Lord not of his own glory, but of God the Father?

"21. Was he God, or a super-angelic being, or crucified man, who was made Lord and Christ?

"22. Was he a God, or a super-angelic being, or a crucified man, whom the Jews slew, but whom God exalted to be a Prince (or Leader) and a Saviour? Acts v. 30, 31, xiii. 22.

"23. If he was a crucified man, does it not follow that Christ the Saviour was a man and not a God?

"24. Did the apostle Paul understand Christ to be God when he said, 1 Cor. xv. 21, 'By man came (or cometh) the resurrection from the dead'; Acts xvii, 31, 'God hath appointed a day in the which he will judge the world by that man whom he hath ordained and raised from the dead'; and 1 Cor. viii. 6, 'to us there is but One God the Father'; and again, Eph. iv. 5, 6, 'One Lord, one faith, one baptism'; 1 Tim. ii. 5, 'There is one God, and one mediator between God and man, the man Christ Jesus'; and again, 1 Cor. xv. 24, 28, 'That Christ must deliver up the kingdom to God, even the Father, and be subject to him that put all things under him, that God may be all in (or among) all,' even that God whom the apostle Paul and the other apostles so frequently denominate 'the God, the Father of Jesus Christ?' See 2 Cor. ix. 31. Eph. i. 3. 1 Pet. i. 3.

"25. Did the apostle Paul understand Christ to be God, when he says, 1 Cor. iii. 21, 22, 23, 'All things are your's, and ye are Christ's, and Christ is God's, (not God, but God's);' and in 1 Cor. xi. 3, 'The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God?'

"26. Did the writer of the Epistle to the Hebrews know that Christ was God, or indeed more than man, when he said, Christ was made like his brethren in all things, tempted in all points as we are, and made perfect through sufferings? Heb. ii. 10, 17, 18, iv. 15.

"27. Did the apostle John, (who is generally supposed to be the author of the Revelations,) understand Christ to be God, or more than a man, when in the book of Revelations Christ is described as the lamb which was slain; and when in chap. i. 1, it is said, that God gave the revelation to Jesus Christ; who must have been pre-

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viously ignorant of it, else how could it have been a revelation to him?

"28. If Christ be not a man, truly and properly begotten, and no more than a man, how could he be born, by natural descent, from David, according to the genealogy of Matthew. Acts ii. 30, xiii. 23. Rom. i. 3. 2 Tim. ii. 8.

"29. Did the real and very Christ himself, and in his proper person, actually die on the cross, and in the agonies of expiring nature pray, 'Father, forgive them, they know not what they do?' Luke xxiii. 34.

"30. If the real and very Christ himself, and in his proper person, died, was it a man, a super-angelic being, or God himself, that died; was laid in the sepulchre, and on the third day was restored to life?

"31. Did the Jews in reality crucify God Almighty; was the Creator and upholder of all things put to death by his own creatures; and did the God of the universe actually expire?

"32. If the God of nature had ceased to live, who then could have lived; would not all nature in that instant have been blotted out of existence, and have become a blank?

"33. If it was only a man that died, and if the real and very Christ himself, and in his proper person, actually died, does not the conclusion necessarily and unavoidably follow, that the real and very Christ himself, and in his proper person, was only a man?"

 In our next number of "The Gospel Light," we design to treat on the third idea presented in the Christian religion, showing the relation in which the Holy Ghost stands to the Father and the Son, and its office work.

A General Question answered, in general terms!

We are often asked, "What are the general differences between the Latter Day Saints and other religious denominations, relative to their doctrinal, practical and experimental religion?"

Answer. We, in point of doctrine, believe that the gospel of Jesus Christ, "is the power of God unto salvation," taking its effect, on the minds of mankind, in the same manner, and no other way, as it did 1800 years ago.

Therefore we believe, that, in the first place, we must have a sure, valid, and substantial Priesthood authority, given us of God, to preach to us the word of salvation, and administer to us the ordinances of the gospel, as in the days of the Apostles; or we cannot be saved, or initiated into the Church of Christ, "which is the pillar and ground of the truth," by which we can be perfected or sanctified, and prepared for the celestial glory of Christ. And that without the same power, ministry, priesthood, name, authority and ambassadorship sent us of Christ, by revelation, as was Aaron, we cannot have the pure un-

adulterated gospel of Jesus Christ, preached unto us, whereby we can be saved.

We further believe, that the world of mankind, in their natural and moral character, is the same now that it was in the days of Christ; the same natural enmity to God and his law, lurks in his (man's) constitution at this time, as in former years; and that it requires the same effort of grace, on the part of our heavenly Father, the Lord Jesus Christ, and the Holy Ghost, to save us now that it did in the days of the Apostles; and that it requires the same effort on the part of the human family, to meet the proffered grace, that it did in the days of Peter or Paul; and that when grace effects its work on man to his certain and sure salvation, the work is the same and effected by the same means and measures, and no other way, that it did in the days of the Apostles.

Consequently we believe, that if any man comes to us, professing to preach the gospel, and brings not the gospel of Christ, with all its doctrines, practices and experimental principles, we are to look upon him as having not God. But if any man come to us, bringing the pure Gospel, he will bring the doctrine of present revelation as the gift of eternal life, having been a partaker of the principle himself, and holding forth the same to be attainable by his hearers by observing the following order.

1st.—Faith in Jesus Christ and his word, preached by him that is sent by revelation of Jesus Christ.

2d.—Repentance, (i. e.) reformation towards God, and baptism, by immersion, for the remission of sins.

3d.—The laying on of hands, for the gift of the Holy Ghost—

All of which principles and ordinances were received, preached and practiced in the days of the apostles, as absolutely necessary for life and salvation.

We believe that the Holy Ghost is a principle, emanating from our heavenly Father, through his son Jesus Christ, through the administration of a sure and valid Priesthood, that brings with it the same power, blessings and signs in this age of the world, that it did in primitive days, i. e. WISDOM, KNOWLEDGE, FAITH, MIRACLES, HEALINGS, TONGUES, interpretation of Tongues, etc., etc., that it did in the Corinthian Church. See 1 Cor. 12th ch. Mark, 16th ch.

We believe it requires the same members to constitute the true body, or Church of Christ, that it required in the Apostolic age, viz: APOSTLES, PROPHETS, EVANGELISTS, PASTORS and TEACHERS, for the perfecting of the Saints and the work of the ministry that it did in the days of the writing of Paul's Epistle to the Ephesians, 4th ch. Reader please come and hear us.

 Having resided in Pittsburgh, from the eighth day of May, one thousand eight hundred and forty-two, until the eighth day of June, one thousand eight hundred and forty-three, we had a sufficient opportunity to make ourselves acquainted with all the particulars concerning one Mr. Solomon Spaulding, of whom it is said, that he wrote a romance, from which it is asserted, originated the Book of Mormon. We have duly examined the whole matter, and exposed the story to the righteous contempt of a candid public, in a pamphlet, entitled "The Spaulding Story."

Price ten cents per single copy, or six dollars per hundred.

THE GOSPEL LIGHT.

In him was life; and the life was the light of men. --St. John.

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EDITED AND PUBLISHED
BY JOHN E. PAGE,
*Elder of the Church of Jesus Christ of
Latter Day Saints.*

THE GOSPEL LIGHT

Will be published as often as the sale of one No. will defray the expense of the next; at 3 cents for 4 pages, and 5 cents for 8 pages, and 10 cents for 16 pages, or \$1.00 for 200-pages.

All the friends of The Gospel Light are respectfully solicited to patronize us. Letters addressed to JOHN E. PAGE must be POST PAID. The reason for saying so is this: Going forth to preach without "purse or scrip," and depending on the cold charity of this generation for the support of myself and family, calls for more funds than I can raise conveniently.

Introduction to the third idea presented to us in the Christian religion, which is the idea of the Holy Ghost and its office work.
—In the Second No. of the Gospel Light, we have clearly shown that the Father and Son are two distinct and separate personages, and are not one person, as many have said they were. We promised that in our next, we would show the relation in which the Holy Ghost stood to the Father and the Son, and its office work.

We, therefore, proceed to redeem our pledge, not, however, without feeling very sensibly the many infirmities of the natural man, in the elucidation of so important a subject; nor am I insensible of the amount of pre-conceived opinions and prejudices there are abroad, already as it were permanently grounded and fixed against the ideas and doctrine which I shall present in this single treatise, on this important subject.

Therefore, let it be distinctly understood, that what I here present as doctrine to the critical scrutiny of my readers, that I do it on my own entire responsibility both to God and man.

So that if I present any thing that to my readers should appear to be incorrect, I, myself, am only accountable for the same and not my brethren.

The relation of the "Holy Ghost" to the Father and Son, (as it pertains to what is commonly called the Godhead) and its office work.

1. We find no text in the scriptures sustaining the idea, that the Holy Ghost is a personage, but rather a principle, (i. e.) when the scriptures speak of the Holy Ghost as a something which goes and "comes" at the will or pleasure of the Father or the Son, as is manifest in the following text:

St. John. xvi. ch. 7. "Nevertheless, I tell you the truth: It is expedient for you that I go away: for

if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you."

By this we learn that the "Comforter" is at the will or dispensation of the Son, as far as it is concerned in the reproof of the "world", according to the next verse:

8. "And when he is come, he will reprove the world of Sin, and of righteousness, and of judgment."

But in the following verses, we learn that the "Holy Ghost," which is the "Comforter" of the Lord's church or people, "Whom the world cannot receive," is sent forth in the "name" or the official "authority" of the Son from the Father, at the request or prayer of the Son, which proves that there are two comforters. The first is sent to the world for a reprobate; but the second comforter to the Church, whom the world cannot receive.

St. John xiv. ch. 16 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever:

17. Even the Spirit of truth: whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

By the above quoted texts, it is clear that the "Holy Ghost" is a principle of intelligence and not a personage, in a physical sense, as we have found the Father and the Son to be, in our former numbers of the Gospel Light.

Therefore, all that can be said of the Holy Ghost, relative to its immediate relation to the Father and Son, is, that it is the executive principle of power, sent forth to create, rebuke, curse, comfort, teach, etc., etc., as we will more clearly show when we come to treat upon its office work.

2. The office work of the Holy Ghost is manifestly the moving power to create the heavens and the earth.

Genesis, I. ch. 1. "In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters."

3. The Spirit, (which is synonymous with the Holy Ghost) is the only principle of knowledge by which we can know the things of God. On this point we wish to be somewhat elaborate, because of the abundance that is said about the work of the Spirit in the converting of this confused sectarian generation.

2d Cor. II. ch. 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him: even so the things of God knoweth no man, but the spirit of God.

12. Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

In connection with the above we subjoin the sayings of our Lord on the subject of the knowledge of the things of God by the Spirit.

John VII ch. 17. "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Now, reader, do not take offence while we consider the true application of the above texts, contrasted with what is said about the influence of the Spirit by the religionists of this age.

According to Christ, all that will do the will of the Father, SHALL know the truth of the doctrine to which they stand subscribed.

We have, at this time, some hundreds of different contradictory doctrines now preached by those who feel themselves quite insulted, if any should question the fact of their assurance to Heaven, immortality, and "eternal life." Especially when we question their experimental conversion, in their professed change of heart, while they with one assent say, "that the day of God's revealing himself to man, is forever past and gone—since God hath revealed those things to the Apostles, which "eye hath not seen nor ear heard," of "things which God hath prepared for them that love him;" we have no need of any more revelation."

In reply we will say, that is the very point that remains to be tested, whether the Apostles have told us the truth or not. John, the Apostle, hath said that, Jesus said, "If any man will do his will he shall know of the doctrine."

How, I ask, shall he know of the doctrine, whether it be true or not true?

I answer, by the spirit of revelation, and no other way! why? because "the things of God knoweth no man but the Spirit of God."

"Which things (of God) also, we speak not in the words which man's wisdom teacheth," (without the spirit of revelation) "for God hath revealed them unto us by his spirit." By this, we learn that the Spirit of God is the revelator of the things and doctrine of

God, the truth of which cannot be known or understood, only by the Spirit of revelation.

But some say, "I am converted by the spirit of the gospel of Christ, and the spirit of God is in my church, and none of us have received any revelations yet."

I ask, then, how do you know you have ever received of the spirit of God, if the spirit did not reveal any thing to you? O, says one, "if by revelation you mean experimental religion, then I have had a revelation!"

Yes, by revelation I mean experimental religion, according to the Apostolic order of religion, since we have not one single word in the scriptures for any other religion or religious experience, than that spirit of God that should "take of the things of God, and show them unto you, and show you things to come."

John xvi. ch. 13. "Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

Therefore, he that receiveth a Spirit that does not guide into all truth, and show things to come is yet a stranger to the true converting spirit of God, and as a natural consequence is in the dark, and does not know what the things of God are in truth, relative to doctrines, ordinances, practice, or experience, any more than any other natural man of the world, even a professed infidel.

For an example, I will present a few cases that are prominent in the character of the religious world, that stand out in bold relief, before the eyes of all men, in our own country—even at home—in these United States.

There is, in the southern States, a practice in domestic life, called Slavery, in which a great portion of the religious community are engaged in the buying and selling of men, women, and children, as they would four footed cattle to drive to the slaughter house, or to a foreign market; in doing this they can bind, fetter and whip women, as they would horses or dogs; if the slaves should, through a sense that they were human, and like the rest of mankind, ought to be allowed to take their own course in the pursuit of life, liberty and happiness, and by so thinking on the road to market, should in any degree fly the track, they must feel the keen, lacerating lash, plied by the driver, dictated by what they call in the south, the Holy Ghost, religion. Why so? Because the people in the south, preach and practise slavery, as a practice ordained of God, and under this conviction, they rally around the same standard of religion that some of the abolitionists of the north do. It is well known that the religious experience of the Methodists, Baptists, Presbyterians, and the Campbellites, and

many other denominations in the south believe the same religious faith, and observe the same ordinances; and pursue the same (what they call) means of grace, that some of the abolitionists of the free States do, and as far as profession and outward signs go to confirm the fact, they get the same *Spirit*, and experience the same religion, and get as shouting happy, and fall, and roll on the ground, and scream glory to God, and say A-A-A-men!!! as loud as the abolitionists of the north can do.

Now, the abolitionists say that the practise of slavery "is the sum of all villainy;" if so, then the slave-holders, and slave-drivers, and slave-merchants are unholy temples, and as the "Spirit of God dwelleth not in unholy temples," then in that case, the pretended religious experience of all the slaveholding population of the south is all of the devil; ~~so~~ and reader you cannot deny it.

Again, if we admit the abolitionists' principle, "that slavery is the sum of all villainy," to be an error on their part, then we admit that their Spirit is of the devil, by which they denounce the practice of slavery as being of the devil, when in fact, God has sanctified it (slavery) and made it clean, by an open manifestation of his assent to the institution, from the fact that he pours out his Spirit on the holder, the buyer, the seller and the driver of the poor African, and God says it is right; because—he has made them B L A C K instead of white; although they are the purchase of Jesus' blood, still that is not to be regarded, nor the fact, that "if Christ has made you FREE, then are you FREE indeed;" if we admit their religion to be good for anything in either of these religious sects that hold slaves, as their just right to do so, from the fact, that Almighty God pours on them his Holy Ghost, while in the very act of selling, or driving them to market, as cattle; or whipping women without compunction, and parting mothers and their children by the way of purchase or sale, without a conviction of wrong in the case. In that case the abolitionists are anti-Christ, in their Spirit, for esteeming that to be "the sum of all villainy" which Christ has sanctified and consequently justifies. My God, how my blood chills while I write. What has not mystical Babylon done on our earth, to damn the people, under a cloak of religion?

Thus you see, kind reader, the argument stands the same in either case. If slavery is a sin, the religion of both the slaveholders and the abolitionists is wrong; because the profession of religion and the way to obtain it, is the same, as far as the experimental part is concerned, in the system of fundamental doctrine and ordinances as believed and practised by both parties. For instance the Campbellites make a great noise about the ancient gospel, and are roaring like "wolves," concerning the ordinance of "Baptism for the remission of sins;" yet they are as ig-

norant of the true priesthood authority, necessary to authorise them to do so, as all the rest of the sects are: and yet they cry Millennium! Millennium! "Ho! the Millennium harbinger" of Mr E. C. Yet the idea that "slavery is the sum of all villainy," is quite out of sight of Mr. Campbell and many of his brethren.

I have adverted to slavery and the abolitionists, to give a fair example of the utter fallacy there is abroad, concerning the office work of the spirit of God in our religious world. It makes no odds what is got up for doctrine, practice, or experimental religion; all is right, all is orthodox, so that it gains the popular consent of a party; and to cap the climax, they all say they have the spirit of God to sanction their notions; clearly proving that they are all as ignorant of the influence of the true spirit, as blocks are, or else the Spirit of God has turned deceiver, and is leading the people into every contradictory dogma of our age.

Thus, how often do we hear prayers and thanksgiving after the following order, i. e. in substance.

"O! God, we pray thee to give us thy Spirit, to enlighten our minds and enlarge our hearts, and "lead us into all truth," and inspire our hearts to appreciate thy word in its true sense, according to thine own mind and Spirit, to the awakening of sinners and the sanctification of Christians. Amen."

And then what do we hear? Why, the doctrine peculiar to the Roman Catholics. The Pope is the Apostolic successor of Peter the Apostle of Christ; therefore, we are the true Church, which is the "pillar and ground of the truth," and "all the Protestants are heretics, and as such must be damned."—Then the next we hear, is, "O! God, we thank thee that thou hast, in great abundance, shed forth thy holy Spirit in confirmation of the truth, which is sent forth by us as the Apostolical successors of Peter to convert the nations to Catholicism, &c. Amen."

Then we will just step across the street to the Episcopal English Church, we will there hear the same prayer in substance, only this difference; the English Church plead their Apostolical succession from ST. PAUL in ENGLAND, instead of PETER at ROME.

And then listen, what do we hear? The Roman Catholic Church is the "whore of Babylon and the mother of harlots." The Pope is the "man of sin," the "anti-Christ;" but we (the Church of England) is the true Church of Christ, and the "pillar and ground of the truth," therefore we are sent into all the earth to convert the nations to the Episcopacy of the English Church, in order that they may be saved in the kingdom of God." Otherwise they must be damned without remedy.

And then the same thanksgiving is offered up to God, that he had sanctioned all this by

the Holy Ghost, sent down into their hearts, bearing witness of the truth of this doctrine.

Thus you see, kind reader, if we charitably admit all these peculiar doctrines to be true, as they would have us do, we must have the Spirit of the Lord at loggerheads with itself, telling falsehoods in the most barefaced manner possible.

I will here offer it as my opinion; that in either case, they, the Catholics, or Episcopilians, would rather I would attribute all the above mentioned contradictory nonsense, with all its inconsistency, to the power and folly of the Spirit, than to attribute it to the speculative folly of their several ministers.

We will but step across the square or a block of the city, to another place of worship, and lo! and behold! what do we hear there? Why! the same prayer for the spirit, and the same thanksgiving for having received it of the Lord Jesus Christ, to lead them into all *truth*, and the assurance that they have got it in fullness. They will fall prostrate on the floor, while the ministers are praying at the very top of their voices, while others are shouting as loud as they can scream, because they have received so much of the Spirit of *truth*, that the place is full of as much noise and confusion, as though the people were all going crazy, or raging maniacs, and were strangers to good order, or common sense. And surely, they say, if any are so uncharitable as to say that this is not the spirit and power of God, and the religion of Christ, they are mad, or powerfully deceived by some imposture.

What else do we hear? Why, this doctrine of exclusiveness of holy orders, or Apostolical succession, is all a "ricketty bantling," "and there is not a word of truth in the doctrine, that the Reformers are of Apostolic succession; but they were all born, baptized, and brought up in the *Apostate Church*." (meaning the Roman Catholic Church.) Thus another steps into Babel's tower, and adds another sound to the noise, clamor, and confusion of those who say, they are led, governed and directed by the *Spirit of truth*, and yet say that the days of true prophets and revelations, are gone fully by; and no more to return till the Judgment day. Again, we will go a little further, turn another corner of the street, and call to hear another child of confusion speak.

What do we hear there? Why, "we are the ministerial succession of John the Baptist; (or immerser) we have the right of administration as descending to us by regular succession, through the Waldenses and Albigenses, and so on from John the Baptist, to us, the Baptists of the nineteenth century. We, therefore, are the true Church of Christ, because we immerse for Baptism, and that too, none but adult people, who are worthy candidates, who are capable of repentance and faith. And this practice of sprinkling,

(say the Baptists) is all the fruits of apostacy, originating in the Catholic Church, the whore of Babylon; and practised by none but her and her children; the *harlots*, or sprinkling sects. But we are the true church; and we have the *Spirit* to lead us into all *truth*, and thank God for it."

We will then proceed a little farther, and call on our neighbors, the Quakers. Well, neighbor John, what do you think about the influence of the Spirit, and the claims of the Catholics, Episcopilians, Methodists, Baptists, and their ordinances? "Well, neighbor Jonathan, by the *Spirit of Christ* that moves me to speak, I am sure they are all under a gross mistake, about the Spirit and its influence; if they were led by the *Spirit of Christ*, they would be plain in their habits, and use the plain language *thee* and *thou*, and *yea*, *yea*, and *nay*, *nay*, &c. It is manifested in as clear a light, as that two and two make four, that those sects are of the world, because they conform to the world, and are proud, haughty, and high-headed, and have proud looks, which you know, Solomon says, is an "abomination in the sight of God."

"Therefore, they are all of the world, following the fashions and maxims of it.—Therefore, as a matter of course, they are strangers to the Spirit, in consequence of which, all those time serving, worldly minded sects, are led to seek out some way to dignify themselves, by setting up some distinguishing titles by which men may greet them in the market places, with the title of Rabbi, or something paramount to it, such as Rev., or Rt. Rev., or Rt. Hon., or his Grace the Bishop, or Lord God, the Holy Pope, &c. &c., which all go to show clearly, that men are only seeking under the cloak of religion, some worldly distinction for effect, for the sake of advantage over the unwary and simple, but we, the Quakers, are not so conformed to the world, but are separate from them having the *true Spirit of the true gospel* of Jesus Christ; therefore, we want none of their distinguishing titles, for we are all brethren of one degree, and abandoning all outward ordinances, such as baptism by water, and the eating of bread, and the drinking of wine, in the remembrance of the Lord Jesus Christ. But we have the inward baptism of the Holy Ghost, which is the bread of life, by which we remember Christ. Having, therefore, no ordinances to attend to, we want no dignitaries to administer them; therefore, having the "one Spirit," we are all ONE in brethren of the same degree, of the same family, living in plain habits, using the plain language, walking in the spirit of truth as we have received it."

Finally, to close our leisure among the children of confusion, of corrupt minds and destitute of the *true spirit of truth*, we

call on the Disciples, commonly called Cambellites, to make our last enquiry.

"Well, Mr. Cambellite, what do you have to say about the religious spirit of the age? 'Well, I think there is a great reason for a reform; there has been a great apostacy; and I thinks that we ought to read the New Testament Gospel more, and inquire after the old paths, and seek after the ancient Gospel. The world is in great confusion, it is true; and honest people ought to look about themselves, and think for themselves, and speak for themselves, for most certainly all this fuss about the spirit, is all nonsense. I believe there is no spirit but that that is directly connected with the letter of the Word—'for my words are Spirit, and they are life.' says Jesus. Therefore, we ought to attend more closely to the letter of the Word, and obey that, then we shall, as a matter of absolute consequence, have the spirit of the word, and then we shall be right, as a matter of course.

"There are many who make a great ado about priesthood authority, in order to have a right to baptise, and administer the sacrament, &c., &c., but that is all nonsense.—Therefore, when a person is baptised for the remission of sins, then that person can baptise as well as any other; and as for those singularities of the Quakers, its all superstition. And as for those Catholics and Episcopilians, &c., that claims such exclusive privileges, that you will see by their own records compared, they are confusion of themselves. The Catholic—he claims the 'exclusive right' to the apostolic successorship; and the Episcopal English church makes the same claim; and no doubt the Greek church makes the same claim. As for the rest of the sects, they, many of them, make a claim to the right of a priesthood, but still they cannot get back to the Apostles with it, for its origin, if they should be lost.

"Therefore, we say, by the spirit of truth, addressed to us in the word, if we will only read the word and be baptised for the remission of sins, and then attend to the other duties, as they are laid down, it will be well with us in the end."

"Well, but you don't mean to be understood that we must receive the laying on of the hands after baptism, do you, for the gift of the Holy Ghost? 'Oh, no! we have done that all away, long ago!!' Yes, and those spiritual gifts, too, spoken of in the last chapter of Mark, and the 12th chapter of 1: Cor., and the 10th of Eph. are all done away at this time, so that there is nothing left of the Apostolic order of things, but a few forms and ceremonies. But the power of the ancient Gospel is all done away, and no more to return."

"But I think I heard you say that there had been an apostacy taken place. Pray, from what have the people apostatised? Well, hem! they have, hem! they have apostatised from the true intent of the ordinances of bap-

tism. While Peter said it was for the remission of sins, this far fallen apostate generation has lost sight of the intent of baptism altogether, and got to baptising their babies and mamas all by sprinkling. Now, you know that such a change as this, in the character of the christian religion is *awful!* but the loss of apostles, and prophets, and miracles, healings, prophecy, tongues, and the interpretation of tongues, and the discerning of spirits, has all been done away by the will of God, and not by apostacy; therefore, the christian religion is modified down to such modern simplicity, that it is easier, and becomes more congenial to our circumstances, in this enlightened age. Those spiritual gifts is what subjected the disciples to so much hate and ridicule in the days of the Apostles; and, undoubtedly, it would be just so again, if God should raise up a people cursed with those gifts again.

"Why, I would not wish to live in such a day; surely, such a people now, would be so hated, that they would, no doubt, be driven from state to state, and like those christians, before the apostacy took place, they would have all men saying all manner of evil, at once, concerning them. Shaw! deliver me from those apostolic gifts, I say!"

"Thus, gentle reader, I have drawn but a faint outline of the religious character of the age in which we live, in order to show the contrast between the true office work of the Holy Ghost, as taught by Christ and participated by the Apostles and the ancient saints as recorded in the New Testament Scriptures.

"With this age of confusion and folly, in which orthodoxy and heterodoxy, relative to what is truth or error, is changing just as the fashion and taste of the people change, to suit their convenience; who are sure to first consult their lucrative interest, as a general thing, and then subscribe to a religion which best suits their worldly interest; and then, for show of sincerity, say 'the Spirit of the Lord dictates me to believe so and so,' as truth and orthodoxy. Surely, in as much as the *Spirit* seems to dictate so clearly, in this principle of faith; I must embrace it."

"But presently there appears another loud sounding reformer. He comes along, dictated by the spirit, but denying the power of revelation to be attainable in this age." But still the principle must be considered as orthodox, although it is in direct contradiction to the former orthodox principle; yet if it suits the popular taste, and is congenial to worldly interest, it must be received as orthodox, although it subjects former principles to be considered as heterodox, although when first received, it was orthodox, and that, too, by the influence of the spirit of truth, they say. So that what is considered to be orthodox, at one time, must, for convenience sake, be considered heterodox at another time. But still the Spirit of God must be charged

as being the mover of the whole matter; rolling change on change, and contradiction after contradiction; and if any one should say that reason and common sense forbids the idea, that the spirit of *truth* is the author or dictator of all this fashionable change, then the cry of infidelity! an infidel! an infidel! or an imposter is here; and the place is put into as much of an alarm as though every house in the place was on fire; and all this because some one steps in to defend the character of the Spirit of God from that outrage of false accusation that no man on earth would bear from any man or community on the earth.

If it was possible to set forth at one view, all the different notions and views of all the different sects and parties of this age, methinks human nature would shudder at the sight, especially when we reflect a moment and see that they all attribute it to the Spirit of God. And should any person be so very bold as to once stop, and rather feel inclined for propriety sake, to question the matter a little, and say, that the confusion rather savors a little of some speculative game, got up by priesthood. Ha! the fat is all in the fire at once, and he or she will be called a fool, a knave, an infidel, deceiver, an imposter, and the Devil, &c., &c.; and that, too, by all parties at once, to question the veracity of the spirit of God, is counted indecorous, but to question the veracity of the Rev. D. D.'s, is blasphemy almost.

Like the time when a man could be allowed to kill a layman for seven shillings and six-pence, but to smite the Pope was *death*. What would be thought of a man in a city that would go from pulpit to pulpit to preach in each place the peculiar doctrine of the denomination that worshiped in that place, until he had preached all the doctrines of the professed christians of the present age; and at the same time, impress each doctrine to be true, and make the Bible prove it. And then, to seal the matter down permanently, say, that it was all according to the spirit of *truth*. In that case we would have Catholicism, Protestantism, Methodism, Baptism, Cambellism, Quakerism, Universalism, Millerism, and every other ism peculiar to all the sects known in Buck's Theological Dictionary, and all have the Spirit of God to sustain it. Why such a man would be hooted out of the place.

But hark! are not the religions of this age making the Spirit of God to be of the same character of the man just referred to? Yes! I say yes!! Therefore, I ask, where is the inconsistency of the case in the single man, on the part of the spirit, more than in the case of the one and same Spirit of God to testify to many different individuals the same set of doctrines which the one man testifies to, or preaches for truth. It is considered to be a mark of great impropriety for a person not to believe that any popular sect is not

christian, because they simply contradict some other sect in the fundamental doctrines of Salvation, or in church organization. But should all those contradictory principles be concentrated in one man; in that case it is intolerable, when, in fact, the principles are the same, whether they are concentrated in one man's heart, or dispersed among many ministers, and ought to be respected as much in the character of one man as among many. Yet a man is reproached very much for professing to believe the Catholic doctrine, and the Methodist doctrine at the same time, and more so, in proportion, as he approximates towards believing the doctrine of every party or sect.

Whereas, if every party and sect is to be respected and charitably considered to be christian; most certainly, if one man has a mind spacious enough, and sound enough to comprehend how it is that all the doctrines of the contradictory sects can be right, then that man ought to be as much more respected than any one of the rest, inasmuch as he is to be respected for comprehending as much *truth* as all the rest can comprehend, which, take them all together, say is right.

The fact is, men look for consistency of character on the part of men, and when a man professes to cherish or believe contradictory principles, he is reproached as a fool, but the spirit of the great eternal God can be considered as cherishing every contradictory doctrine of the confused world; and it is all right, they say, on the part of the Spirit. Oh! consistency and common sense, where hast thou gone! O! return, thou much abused cherub, and redeem a people for the Lord from among a few humble ones: as for the hypocrite, there is but little hope, for pampered pride will not repent.

Let it be remembered, that the evils and wickedness of this day will never be remedied until God bursts the vail and speaks from the heavens as in ancient days.

The following article we copy from the "Pittsburgh Catholic" of March 23d, 1844.

Inasmuch as we design to follow this article with articles copied from the organ of the Episcopal or English Church, who make the same claim to Apostolic succession, and in substance show as good reasons for their claim as the Catholics do.

Which goes to prove positively that neither of them have a legal claim to the succession of which they vainly boast. Our Lord says, "By their fruits ye shall know them." Christ also says, "that a branch cannot bear fruit of itself except it abide in the vine." Now, if Christ told the truth, neither the Catholics nor the Church of England are of the true vine, because one bears as good fruit as the other, and yet the spirits which they possess, denounce each other to be anti-Christ.

Now, if the Catholics are a branch of the true "vine" of Christ, then the English church ought to have "withered." Reverse the case, and the rule remains the same.

Therefore, as neither of them produce the fruit, "revelation," by the "Holy Ghost," we are forced by the principles of sound logic, reason, and the rule our Saviour has given us, to conclude that both of them are of the "sour grape" kind, and only furnish the world with an abundance of evidence that they, together with all the rest of the sects who do not produce the legitimate fruit of the kingdom of Christ, form the "great city," "Babylon," that is drunk on the "blood of saints" and the "martyrs of Jesus," and is causing all nations to be "drunk" on the "wine of her fornication" with anti-Christ.

The fact is, the Spirit of Christ bringeth *revelation* and leadeth into all *truth*, therefore Deism is true, or this generation of religionists are what the Revelations call Babylon, no sect or party excepted but those who enjoy the *spirit of truth*, which is *present revelation*, teaching what the present church of Christ is, and the *present truth of Christ* is, and WHERE IT IS.

Here follows the extract from the Catholic organ.

"OUR MOTTO."

"Going—teach ye all nations—and behold I am with you all days, even to the consummation of the world." Matt.xxviii: v. 19, 20.

"These words constitute, as it were, the character of the Catholic Church, inasmuch as they contain the mission of the Apostles and their successors to teach all nations, and the infallibility of that teaching to the end of time. The many passages in the New Testament, in which we find this same promise previously made, in terms the most unequivocal and decisive, render it unnecessary for us to enter here on any lengthened or minute exposition of the passage above cited. Certainly nothing can be more obvious or conclusive than these words of Christ, related in the 16th chap. of St. Matthew, "I say to thee: Thou art Peter, and upon this rock (which is Peter) I will build my church, and the gates of hell shall not prevail against it;" or than that other passage of St. John (chap. xiv.) in which Christ promises his Apostles that he will ask the Father to send to the pastors of his church another Paraclete, the SPIRIT OF TRUTH, "to teach them all things," and "to abide with them for ever." These and similar passages, which occur in the New Testament relative to the infallibility of the Church of Christ, receive mutually and impart to each other a very strong light, which precludes any cavilling that might otherwise be raised with regard to the meaning of each isolated passage. However, as we have

promised to give the present number of our paper a distinct explanation of the words which we have chosen for our "motto," we here subjoin the following few, but we hope useful remarks, which may serve as a species of comment upon them.

"In the passage under consideration, the first thing which claims our attention, is the mission given by Christ to his Apostles to teach all nations, as contained in the words "Going—teach ye all nations." This is a repetition or confirmation of that mission which he had previously given them on the first day after his resurrection, when he said to them, as is related by St. John (chap. xx: v. 21.) "As the Father hath sent me, I also send you," with this only difference, that on this occasion, Christ seems to have alluded chiefly to the power which he immediately after conferred on them of forgiving or retaining sin; whereas, in St. Matthew, he sends them to "TEACH ALL NATIONS—TEACHING THEM TO OBSERVE ALL THINGS" whatsoever he had commanded them. This mission, it is manifest, did not regard the Apostles only, but necessarily passed on from them to their lawful successors in the ministry, Christ having divinely appointed that there should be "pastors and teachers" in his church "for the work of the ministry, until we all meet in the unity of Faith," (Ephes, iv. 13, 14,) and who consequently require to be duly sent; otherwise their preaching would be devoid of authority, for "how can they preach, unless they be sent." (Rom. x; 15.) Now, whence are they to receive this mission? certainly not from the visible delegation of Christ, since Christ no longer dwells amongst us in a visible manner—neither is the invisible operation of divine grace alone sufficient, since Christ himself was not content with this, but wished moreover to send them in an external and visible manner; nor would there, in that case, be any criterion for man to discern between the true and the false prophet—between him who was sent with proper authority, to preach and expound the word, and him, who came forward, under the influence of fanaticism, to falsify and adulterate the sacred truths of the Gospel. Some other source, therefore, must of necessity be admitted from which that mission must be visibly received and communicated, and as it is only a participation or continuation of that mission once given by Christ to his Apostles, therefore all who claim it to themselves, must be able to trace it back to its original source, and to show that it has descended to them through the only legitimate channel of unbroken and lawful succession. This, therefore, is essentially requisite for the validity or authority of a divine mission, and, consequently, as the Catholic Church alone is able to show that unbroken chain of succession, of which each pastor of her communion forms one of

the links, and which can be traced back with facility through the medium of legitimate ordination; not merely for the space of two or three centuries, but even as far back as Christ himself, from whom the entire chain depends—so too, has she a good right to be proud of a characteristic so essential to the true Church, and none so exclusively her own.

We have now to consider the object of that mission which Christ gave to his Apostles in the words under our consideration.—It is expressed in these words, “TEACH ALL NATIONS.” Therefore their mission is to “teach,” and it is in this capacity of “teaching” that Christ promised to them his especial protection, and assistance, saying, “Going, teach ye all nations—and behold I am with you all days; even to the consummation of the world.” Now, observe that this promise of the Divine assistance, which Christ here made to his Apostles, not individually, but collectively; and inasmuch as they were the representatives of the CHURCH TEACHING, could not have terminated or expired by the death of the Apostles. —“No—for in the first place, that promise was annexed to their mission “Going, teach all nations;” and, consequently, as that mission will continue “until we all meet in the unity of Faith,” (Ephes. iv; 13;) so likewise will the Divine assistance be always present to the Church. In the second place, it was made to them, not for the mere term of their natural lives—not for an age, or a century, but “even to the consummation of the world;” which, according to Scripture phraseology, signifies so long as the world or time shall last. Hence it follows, that this promise of our divine Savior to assist and remain with his Apostles “teaching,” must necessarily be understood to extend to their successors in the ministry, not in their individual capacity, but inasmuch as they represent and constitute the *Church Teaching* on earth.

“In this sense these words have been always understood by the Catholic Church, and by virtue of this same promise of her Divine Founder, has she ever laid claim to the privilege of an infallible creed.

“True, indeed, there has been no century since her first establishment, during which, this sublime prerogative of her infallibility has not been assailed. Heresies, after heresies spring up, even in her bosom, and amongst her own children—all of them, without exception, proposed to themselves the same object of reforming her doctrines—all of them were unanimous in accusing her of error—but when examined apart from each other, their testimonies were found to disagree—Noetus and his followers accused her of having erred in teaching that there are three persons in God; Nestorius, with his followers, accused her of having erred in teaching that there was one only person in

Christ. Eutyches, with his followers, accused her of having erred in teaching that in Christ there are two distinct natures; and passing over an infinity of others with whom the church was infested, during every age. Luther and the reformers of the sixteenth century, at length completed the proceedings, by accusing her of having erred in all those others tenets of her creed, which preceding Reformers never thought of impugning, or at least, had not the hardihood to do so, and which, even the Jacobites, the Greek schismatics, and other heretics, of the East, admit at the present day. Now, observe, that all these various accusations were supported by arguments drawn from the very same source, namely, the Scripture, subjected to the caprice of private interpretation;—so that there never has been an error, in Faith, so glaring or so monstrous, to which the sacred Scriptures have not been made to echo, by some or other of those reformers of Catholic doctrine. Each succeeding innovator came forward as though he, alone, had discovered the truth, and condemned all those who appeared before him, as so many heretics and fanatics, without at all attending to the circumstance that their cause was precisely similar, and just as good as his own—their arguments taken from the same source, and resting on the very same grounds, namely, ‘private interpretation,’ and ‘individual judgment’—their object, too, the same, namely, to reform the doctrine, and correct the errors of the Catholic church, with this only difference between them, that one accused her of one error, whilst the other accused her of another, altogether different. But the Catholic church argued the whole of them of falsehood, and convicted them of having borne false witness against her, because, like the elders who accused the chaste Susanna, they were all unanimous in pronouncing her guilty, yet examined apart, one from the other, their testimonies did not agree. And accordingly they were thus proved to be lying witnesses, and the sentence of condemnation which they had prepared for herself, fell back with ignominy, on her guilty and false accusers.

“The manner in which she treated them was uniformly the same in every age. No sooner did any new heresy appear, than she immediately denounced and anathematized it, acting always from the conviction of her own infallibility, supported and animated by the guaranteed assistance of her Divine Founder and taught rather to rely on the plighted word of Jesus Christ, promising to send her the ‘Spirit of truth,’ who would teach her all things, and ‘abide with her forever,’ than to listen or give credence to the word of man, asserting that that spirit did really abandon her and permit her to fall into the most shameful errors. By this means alone, was she able to preserve, inviolate, the sacred deposit which had been confided to her. Had she

acted otherwise—had she given credence to every succeeding reformer, (and she had the same reason for believing one as the other,)—had she, through policy or fear, deserted her ancient and holy creed, to the lust of innovation or the caprice of fanaticism or passion, what should now have become of the noble structure of christianity? Not a vestige of it would have remained upon earth; No—there has not been a single tenet of the christian religion, from its most sublime and impious mysteries, to its plainest and most obvious truths, that have not, at some time or other, been impugned and rejected by some of those innovators, and consequently, had she listened to them and adopted their errors, the world would now find itself in positive infidelity. But she had received her commission from Jesus Christ, and was too faithful to betray her trust. Hence, though deluged with the blood of her martyrs—though compelled to take refuge in the recesses of the caverns and catacombs—though lashed by the wave of heretical fury, more sanguinary than the persecuting sword of the Cæsars; until the bark of Peter seemed almost on the very verge of giving way to their impetuosity, yet she feared not the danger that appeared to threaten her, conscious that her Divine Master was always on board, nor could she be induced to throw out the smallest portion of that precious cargo with which she was freighted, or to resign, even a particle of that sacred deposite which had been confided to her, for the purpose of avoiding the storm that raged around her. It is thus that she has preserved that deposite inviolate, and it is to this, her mode of acting, that we must refer, if we be but candid, the integrity and preservation of Christianity to the present time. The same characteristic features of firmness and authority, which were stamped on her teaching, in former times, still continue to mark, in the most decided manner, her teaching at the present day. With the same success does she still brave the storms that are raised against her—with the same unswerving fidelity does she yet propose the tenets of her holy creed to be believed by her children—and, with the same inflexibility does she disown and disinherit them, when they refuse to receive those truths with an humble submission, and “to captivate their intellect to the obedience of Faith.” Thus has she acted ever since her first institution—and thus will she continue to act till the end of time, conformably to the institutions and authority which she has received from her divine founder, “TEACH ALL NATIONS,” and mindful that the Lord, whose plighted word cannot be broken, has promised to remain with her “ALL DAYS EVEN UNTO THE SUMMATION OF THE WORLD.”

The following article we cut from the CHRISTIAN WITNESS & CHURCH ADVOCATE, BOSTON, Friday, Oct. 20, '43.

The three following articles we copy to

put with the foregoing article from the PITTSBURGH CATHOLIC, in order to show the world a fair example of what the Lord Jesus Christ says to John, the Apostle, on the Isle of Patmos, ‘MYSTERY—BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,’ Rev. 17 chap., 5 verse.—

Now reader, read the text just quoted in the following words, and then you will have the plain English signification of it:

Uncertainty, confusion, the great and powerful Church of dissenting sects, and the abominable wickedness of the earth.

If the present spirit and character of the religious churches who deny the necessity of present direct revelation to guide into all truth, does not comprise what is called ‘Babylon,’ in the Revelation of St. John, on the Isle of Patmos, in the year of our Lord 95 or 96, then there is no meaning in the vision.

And if the example we here present to our readers, from the most popular and powerful sects now known in Christendom, (or rather sectariandom) does not sustain us in this conclusion, then language means nothing, and ‘fruits’ or character proves nothing.

Christ never had—but ‘one Body’ or ‘Church,’ at one and the same time; and the idea of ‘Apostolic succession,’ with those who deny the necessity of present revelation when contrasted with the New Testament, is preposterous in the extreme, and they that do not see it so in this life, will have to learn a lesson in the ‘bottomless pit,’ that they were too proud and stubborn to learn in this world.

When comparing the character of the ‘Catholic,’ ‘Episcopalian,’ or any other church of the present day, in the absence of present revelation, with the New Testament Church, we often think of the story concerning the boy and his pearl handled and silver-steel bladed knife—‘Tom,’ says Dick, ‘where is that fine pearl handled, silver-steel bladed knife of yours?’ ‘Why Dick, ! my knife is the *oldest knife in the world*, and the *only* standby now known. I used it till I wore out the old blade, and then I put in this pewter one; and the old pearl handle dropped off, and then I stuck on this cob handle; but you see Dick, it is the SAME OLD KNIFE YET!!’

Here follows the first article copied from the Church of England Organ.

APOSTOLIC SUCCESSION.

‘The necessity of this, in order to an adequate exercise of the ministry of the gospel, is in actual practice universally allowed. No denomination of Christians adopt the ordination of ministers by the imposition of the hands of laymen. We are aware that the Congregationalists claim this as a just and true principle. We know, also, that it has been a late subject of discussion among the Presbyterians, whether laymen shall unite in the imposition of hands upon a minister.—

THE GOSPEL LIGHT.

But the former class in practice, actually renounce this abstract claim, by confining the right to ordain, to those who have been previously ordained themselves. And if among the latter class, their actual principles of church organization are, after so long a time, still unsettled, as far as we know, they never permit laymen to engage in the act of ministerial ordination. In each of these classes, as in all others, the practical, manifest, working principle, is that of succession. C. ordains D., and is considered as empowered to do so, because he was ordained by B., who also received his power from A. To the people it seems to be a true succession from original authority somewhere. They can trace it back only for a short course. Then it is lost to their view, in indistinctness and ignorance. But they still suppose it is a just succession, and in the chosen imagination that all things have been right in its course, they acquiesce in the authority of the ministry under which they are placed, and contentedly receive the professed instructions and seals of divine truth from them. The universal practical feeling is, that there has been a proper and unbroken succession from an original authoritative source, and in this confidence the majority of the people are content. We suppose few intelligent Christians in this country would profess a right in themselves to originate a ministry. Few would believe that Major B. and Captain C., and Dr. E., and 'Squire F., however excellent and good men in themselves, are empowered to set on foot a new church, and ordain one of their number as a minister of the gospel, and that to his instructions and authority, hereafter, all the rest are necessarily to submit, as the divinely appointed authority of the ministry of the church of Christ. The fact which accounts among intelligent laymen for their satisfaction in a ministry which has no actual succession of authority from an original divine source is, that they really never look into the subject at all. The ministry which they receive, has been existing in regular succession beyond their memory, and they, therefore, hastily and contentedly suppose, it must have existed in regular succession from the beginning; like the little bird who hides her head beneath the leaf, and because she sees not, imagines herself to be completely protected. It is the necessary claim of ministers, that they have derived their authority in succession from the Savior through his apostles, unless they give the necessary evidence, that they have received it directly from his immediate personal command, as the apostles themselves did. And it is the universally acquiescing feeling of laymen, that they are enjoying the privileges of the gospel, under a ministry thus regularly constituted by an unbroken apostolic succession. The only real question at issue becomes, therefore, a mere question of fact, where is there such a succession? And thro'

what line of persons may it be traced? Under this question, we are compelled to say, it cannot be traced, and is not traceable, in any Presbyterian or Congregational line, so far as any evidence has yet been brought out. Nay, the most intelligent and best informed writers among both these classes of Christians, when driven to this effort, are compelled to relinquish the claim. Like the story of the men, who, attempting to reach something in a well, agreed that one should hang upon the branches of a tree, and another upon his feet, and so down, till the lowest one should pick up the object of desire. But when the chain was completed, the topmost man, weary of the load, cried out, hold on there below, while I spit upon my hands, and let go his hold for the purpose of refreshment. Thus their chain fails entirely in the very point where it is of the most importance. For if they trace it for three centuries, possibly, to the Reformation, the question is just as practical, and just as important, where did Calvin or Knox get their power to ordain? as it is in reference to any living minister who professes to have derived a similar authority from them or men like them. Richard Hooker asked, near three hundred years ago, in this very discussion, for some practical clear instance of a church anywhere in the world, from the time of the apostles, that had not 'the regiment of bishops.' But all the excited inquiry, and real learning of this day, could not furnish it. The instance has never been furnished since. Instead of practically thus settling the difficulty by actual proof, the whole demand has been covered with clouds of very unreasonable abuse and reproach. But the demand is still of undeniable consequence in this discussion. No lapse of time can make that right, which was originally wrong, nor give authority where, originally, there was none. In civil kingdoms, the fact of usurpation is forgotten in a few regular generations of the usurper's family upon the throne; and time authorizes the government which had no authority at first. This cannot be the fact in the spiritual kingdom of the church of Christ. There ages will not legalize what was originally illegal. But Hooker's question is still unanswered. Dr. Neander, who, we believe is now considered ample and very respectable authority on the side opposed to Episcopacy, does not pretend to cloud the fact that the Church was everywhere Episcopal from the time of Ignatius and Polycarp in the second century, that the first originators of Presbyterian ordination, Novatus Felicissimus and Novatian in Africa, and in Rome, in the third century, were schismatics, and were considered so, and as such came to a speedy end; they were not heretics because they did not deny or corrupt the faith of the Church, but schismatics, because they separated from its government and ministry. He gives no single fact in his history, which

fers the least countenance to the idea of a Presbyterial succession, but he expressly stated that the only attempts to establish one soon altogether failed. But though all the facts of his own history are against him, he still hazards the conjecture, for he does not attempt to sustain it by a single word of proof; that the original apostolic church was without Episcopacy. In order to maintain this, he is compelled to take the absurd position, in the face of the whole New Testament, that it was without any constituted ministry. And then, in one hundred years, without any record of the fact having been left, as he expressly acknowledges the church became first Presbyterian, with a separate ministry, and then Episcopal, with an unequal ministry,—either from the necessity of the condition of man, or from the ambition to rule, in the nature of man. We have never met with a work which left the argument for diocesan Episcopacy more perfect, than this history, one great object of which was to set it aside. Without any hesitation, we should leave the question to the common sense of mankind, whether it was more likely that Ignatius and Polycarp, and Clement, companions and pupils of the apostles, revering their judgments and will, in every thing, and professing to have been appointed by them, wholly perverted the nature of the ministry which they had established, or maintained and carried out the same system?—And whether, therefore, when they are conceded to have been bishops, with a diocesan authority, it is more probable, or certain that this was, or was not, the arrangement of the ministry which they had received from the apostles? We confess no history has so confirmed, in our view, the truth of the declaration in the preface to our ordinal, ‘it is evident unto all men, diligently reading holy scriptures, and ancient authors, that there have always been these three orders in the Church, bishops, priests and deacons.’ The conclusion, to our own mind, is most evident, that while Presbyterians really act upon the assumption of an apostolic succession in their ministry, and yet in their own histories are compelled, by the powerful demands of truth, to relinquish the claim altogether, we are left to look elsewhere for the apostolic succession which we seek and desire. But in the line of Episcopacy, this succession is not only certain, from the acknowledgment that there has always been this order, alone exercising the power of ordination; and therefore, the abstract certainty, in every age, that such guardianship would secure a regular transmission of legal authority; but also from the facility with which this line is traced in its inverted course, to the times of actual apostolic authority and presence. Let our readers simply refer to Chapin’s view of the Primitive Church, a book which has been generally circulated, for abundant familiar evidence of this fact. The conclusions seem

to us very clear. All Christian denominations around us, practically concede the necessity of an apostolic succession for authority in the ministry. But all Christian denominations, excepting the Episcopal church, fail entirely in establishing the fact of this apostolic succession, and are compelled, in their own case, ultimately to relinquish the claim. The Episcopal Church makes out its claim without the shadow of reasonable doubt, and in the clearest manner. If, therefore, this succession is necessary, an Episcopal ministry is equally necessary to a proper administration of the gospel. Others furnish the premises for us,—and our conclusions become inevitable.—*Epis. Recorder.*

The two following articles we cut from the same organ, but having lost the date, we cannot insert it, but it was near the same date of the foregoing one.

We copy the following articles to show our readers, that the English Church makes the same claim to Apostolic Succession, that the Catholics do, and in substance show the same necessity for it, and render as good reasons that they have it as the Catholics do. And yet they both denounce each other as being of anti Christ.

Well, I must say, that in that idea they have of each other, being of anti-Christ, I think they are both right in that case, for truly, St. Paul says, Heb. v; 4, speaking of the Priesthood:

“No man taketh this honor to himself, but he that is called of God, as was Aaron.”—Every schoolboy knows that Aaron was called by *direct revelation*.

‘Peter’ nor ‘Paul,’ never! no never!! thought of there ever being an Apostolic succession aside from *direct revelation*, for surely it requires as much to make an Apostle in this age as in former ages—and as much to make a saint now as in the days of the Apostles. And a christian church too.

Here follows the second article which we copy from the English Church organ:—

EXCLUSIVENESS—VALIDITY OF ORDERS.

On these topics Bishop Otey has some very sensible remarks in one of the discourses remarked upon in our last paper. He says, ‘If our claims upon the subject of the ministry be admitted, say those who have separated themselves from our communion, then they are in schism. But as there are, confessedly, a great many pious people who are not Episcopalians; it would be very uncharitable and illiberal, to say, that they were guilty of schism, and we ought, therefore, to admit the validity of their orders.’

Now, we have stated the objection as it is commonly made, and let us meet it fairly, and take, at the beginning, all the odium which usually attaches to the denial of its force and justice.

‘We ask, do piety, and learning, and gifts, of themselves, impart the power of orders?’

It is not so pretended. Why will not a pious man receive the sacraments of a pious man, simply because he is pious, or learned, or possessed of aptness to teach? It is answered, because he has not been ordained. Ordination, then, it is clear, confers authority which is altogether separate and distinct from qualifications for office. Thus, we say that a man ought to be pious, and learned, and apt to teach, in order to receive ordination, and that he may exercise his ministry profitably and to edification. But he may be ever so pious, and learned, and apt to teach, and yet be no minister. Just so a lawyer may be just, and upright, and learned in the law, and yet not be in the office of a judge. Qualification for office is one thing, authority to fill the office, and exercise its functions, is quite another and different thing.

If ordination, then, confers a power and authority distinct, altogether from the qualifications for office, is it unreasonable to ask and to demand the proof, whence that power and authority are derived? Would you permit any man by his decision to divest you of your rights and property, under the name of law, unless you were satisfied that he possessed the power and authority of a judge? And why then should you allow any one to minister to you the sacraments of religion, unless convinced that he was invested with ministerial authority? Now here is the precise line of difference between us and surrounding denominations, whose piety, and learning, and ability to instruct, we do not deny. We ask, whence your authority to act as ministers of religion? Can you show that it is derived from Christ & the Apostles. If this can be shown, there is an end at once, on our part, of all objection to the orders of dissenters, and we are more than ready to receive their ministrations. But if this cannot be shown, what else is the charge of exclusiveness brought against the Church, but a charge against the institution of Christ?

To show persons how unconsciously false they are to their own convictions, when they stigmatise our claim to a divinely created ministry as arrogance, and our belief in the apostolic succession as superstition, we have sometimes resorted to the following questions; Suppose that some dozen members of the church to which you belong, should, for reasons which they deem sufficient, withdraw and form a separate body, calling themselves a christian church. Suppose, moreover, that they should select one of their number, Mr. A., a gentleman well known to you, and should lay their hands upon him after the manner of ordination, and thenceforward call him their minister. Suppose, too, that all this should be done in a short space of time, and some three weeks hence: Mr. A. should administer the communion in your presence, would you be willing to receive it at his hands? The answer to this question,

has invariably, been 'no.' But why not!— 'Because I could not consider Mr. A. as any thing more than a layman.' Well, suppose Mr. A. should ordain Mr. B., and send him out to preach and administer the ordinances, would his ordination be valid? and would you receive the communion from him?— Here, too, the answer has always been 'no; if Mr. A. was only a layman, of course any ordination performed by him, would be no better than that received by him from laymen.' But suppose Mr. A. and Mr. B. should unite, and lay hands upon Mr. C., would he be validly ordained, and would you receive the communion from him? To this, also we have always received a negative answer. But allow that these three unite and ordain a fourth, and the succession thus begun runs on for three hundred years, and under such a ministry, churches are extensively multiplied, would you consider any one ordination valid in the whole line, and would you receive the communion from the hands of any one of the men thus set apart to the ministry? In replying to this question, there is sometimes a good deal of stammering, and hesitancy, and prevarication; but generally the previous questions and answers have made the way so plain, that there has been a frank avowal, 'I would not.'

It is a source of terrible dismay to persons thus far committed, to show them generally, that this is the way in which every ministry must have originated, which cannot trace itself back to the Apostles by an unbroken succession, and by specific facts, that the ministry of all the sectarian denominations either had precisely such an origin, or one no more to be relied upon.'

'ORIGIN OF THE ENGLISH CHURCH.'

MESSRS. EDITORS:—In looking over a journal which I kept while in England, in 1839, I find the following account of the origin of the English Church, which may not be uninteresting to your readers. From whence I derived the information, I cannot say with certainty, but I think from the pen of the late Lord Bishop of Salisbury, the pious Dr. Burgess.

The English Church was founded by an inspired Apostle, St. Paul having carried the Gospel into Britain, where he preached in about the 14th year of the Emperor Nero, and the sixty-eighth year of our Lord. He there appointed Aristobulus, mentioned in Romans xvi; 10, as the first Bishop, and established a complete form of Episcopal government, with the three orders in the Ministry, as at present maintained in England.

The Church of Britain, thus established, was senior to that of Rome, as Linus, the first Bishop of the last named place, was appointed by the joint authority of the two Apostles Peter and Paul, in the very year

of their martyrdom, *after* the return of Paul from Britain.

The Church thus planted in Britain, continued to be governed by its own bishops, for nearly six hundred years, independent of any foreign interference; and was found in that state, by Austin, the Pope's first missionary. On his arrival, he discovered flourishing schools and churches, with a learned and devoted clergy, who strenuously refused subjection to the Pope, or control by any of his emissaries.

This British Church was the *first Protestant* church in the world; having, as early as the seventh century, and nine hundred years before Luther, strongly protested against the errors of Rome, and refused to hold communion with that *then corrupt* church!

The simplicity and purity of the worship of the church of Britain were very remarkable at that time, and her members are represented as being so appalled at the superstitious and idolatrous practices and ceremonies of Austin and his followers, that they would not sit at the same table, or lodge under the same roof with them.

If there is truth in these statements, (as there must undoubtedly be) it would seem, that those in our American branch of the universal church, whose conscience is the most tender and sensitive upon the subject of Apostolic succession, may give over all further anxiety, if they can trace their authority to preach the gospel to an English origin. It must, indeed, be pleasing to all Protestants among us, to be able to find the visible church, in its integrity, existing from apostolic times, aside from that corrupt and idolatrous household, vauntingly, and self-styled, the Catholic Church.

Jamaica Plain, Oct. 2, 1843.

The following we cut from 'Zion's Herald and Wesleyan,' of Boston and Portland, October 18, 1843.

Without comment, we leave our readers to draw their own conclusions, comparing the spirit and character of the following articles with those that have gone before. We however, may make some remarks on the following article in the conclusion of this treatise.

'From the Christian Ladies Magazine.
"APOSTOLICAL SUCCESSION A
STRONG DELUSION."

I am grieved to see an attempt made to uphold that Romish figment, Apostolic Succession, by lineal descent. In order to this, common sense is outraged and history perverted and falsified. It is argued, that it might be easily and convincingly maintained that the Reformers of the Church of England, were ordained men of the Church of England, and *not* of the Church of Rome; and that the whole body of bishops and inferior clergy, who conformed to the reformed

liturgy, were men who had been ordained ministers of the Church of England, and *not* of the Church of Rome.

'There is not a syllable of truth in all this! Our reformers were born and bred, baptized and ordained in the Church of Rome, and they separated from, and renounced all communion with that apostate church. If Protestants assert that separation from an established Church must be sinful, they join the Romanists in condemning the reformation; for the reformers certainly separated from the church which then was established. But, when men have a theory to maintain, especially such an absurd theory as Apostolical Succession by lineal descent, they will pervert history, and also wrest scripture in order to support their ricketty bantling.'

'This is not the right way to assail Puseyism. Apostolical succession is the favorite doctrine, the stronghold of this modified form of Popery.' It is, however, an untenable position, from which our clergy must be dislodged—for they will never voluntarily surrender it. Mr. Marks, author of the *Retrospect*, calls upon his brethren in the ministry to give up this intolerable doctrine. He says, 'I consider this delusion, Apostolical Succession, to lie at the root of all High-Church extravagances, of all Puseyism, of all Popery, and of every kind of spiritual intolerance. I most earnestly beseech you to break from this leading snare, to rouse yourself from this self-exalting temptation, *not to think of yourselves more highly than you ought to think*. Look with prayer and calmness upon this scene; Look to the fruits it has borne in every age of the Church, when armed with power. Look at what it is now doing; and then ask, can such views and such consequences be agreeable to the mind of Jesus Christ? Be assured it is a delusion, and one as destructive of harmony and peace, as the *high-caste* in Bengal is of universal sympathy.'

'Another sophism attempted to be foisted on the world by those clergymen, who are unwittingly injuring the cause of Protestantism, is this—that the Church of Rome was not an apostate Church before the council of Trent, but she became so at that period. Yet the *worship of images* was expressly enjoined by the second council of Nice, who confirmed that idolatrous worship. Now, if there be one sin which more than another, divorces a church from Christ, it is idolatry or spiritual adultery; hence the church of Rome before, as well as after the council of Trent, was an apostate church; she was the 'mother' of harlots, and abomination of the earth.'

'It is now attempted to lay the blame of Popery chiefly upon the council of Trent. The blasphemies, errors, and iniquities of that council, were, no doubt, great—but not without parallels in former councils.' It was not the popery of the council of Trent, that

our first reformers opposed and rejected; for its degrees were posterior to them. The blame is put upon the synod of Trent, in order to apologize for earlier popery. When learned divines have a favorable hypothesis to support, they can suppress what is true, and suggest what is false. But truth loves plain dealing and abhors fraud. As the Romanists are under great obligations to the Tractarians for fighting their battles, and thus saving them the trouble of fighting themselves, so the Tractarians have much reason to be obliged to those clergymen who came forward as champions of the Protestant cause to assail Puseyism, and yet really promote its crafty designs by defending their favorite dogma. It would be well for Protestantism, if such advocates would withhold their support. If the Episcopal clergy pertinaciously cling to Apostolical succession, I anticipate no good from any efforts they may make to arrest the progress of the pernicious heresy, which now threatens to unprotestantize our church, and to desolate our country.

Bishop Wilson of Calcutta, has recently published a charge to the Dioceses of Calcutta, Madras and Bombay, which is most emphatic and decisive. He declares that, if that 'mighty evil,' the Oxford *Newmania*, should go on in India, the Protestant Episcopal Church will be lost altogether. He also characterizes the doings of the Oxford Tractarians as a 'CONSPIRACY to bring back Popery,' which ought not to be tolerated for a moment. 'To have worked back from light into darkness, is really portentous.'—The scope of the writers of the Tracts for the Times, for the last eight or nine years, has been to write down the reformation and to write up Popery.'

The following we cut from another Methodist organ, 'The Olive Branch,' of Boston, Saturday morning, Oct. 28, 1843.

Such specimens of brotherly kindness as the following slips, are held forth to convince Infidels of the great reality there is in the Christian religion. Sound philosophers must retire with disgust at the aspect presented on the face of such religionists, their own selves being their own judges.

PREPOSTEROUS FOOLERY.—It is stated in New York papers, that a large body of the Episcopal Clergy of the diocese of New York, (between fifty and sixty,) waited upon the Bishop, on Saturday last, to congratulate the Bishop on 'the happy results' of the late convention. The Bishop responded; and at the conclusion of his remarks, the clergy all knelt down and received the Bishop's blessing.—*Boston Courier.*

Well, if that doesn't beat all that ever took place in this 'free and enlightened country,' then some things have escaped our observation altogether. These cringing, heaven disgracing, man-worshiping clergy-

men deserve to be sent on a pilgrimage to his holiness the Pope, where such things are more in character with the prevailing superstition and mental degradation, than in this country, in which a purer system of religion is supposed to prevail. When the ear of a foreign danseuse is again drawn through the streets of one of our large cities, by a team of long eared gentry, we hope they will not forget to hitch on as leaders, some of these toe-kissing subjects of priestly sovereignty. [C.]

GREAT DIVISIONS IN THE METHODIST EPISCOPAL CHURCH.

¶ The Wesleyan secession from that Church is only a flea-bite compared to evils that now hang over it. The slave question will split that Church on Mason's & Dixie's line. The South are resolved to have a slave-holding Bishop, which their Southern Advocates say must be granted, if not, the Church must separate. The Northern interest being the majority, will never consent. The result can at once be seen. Such an event is greatly to be deprecated. What effect it will have on the nation and on other branches of the Christian Church cannot be foreseen. It very likely will compel similar results in other national churches. Time only can tell. Several of the old leading Methodist clergy, North, have expressed in our hearing a wish that a division might occur. Many in the South have the same feeling. The result would be most calamitous.

¶ We are very much indebted to Dr. Bond, the giant of the Advocate, for informing his readers that old Methodists were not going over to the Scottites, (True Wesleyans) but that Methodist Protestants were. His statement must be news to them, as the few they obtained from the little Champlain composes the majority of those gone to the Wesleyans from the protestants. Some discontented men, of course, have gone from our Church to them; and there are always some in every denomination ready heartily to fall in with any new organization. We may be compelled to enlighten the Dr. on this subject another time. Did the learned doctor know that while a few scores had left the M. P. Church to join the new secession, that they had gone from his own Church by thousands? We must refer to this subject again.

¶ The Portuguese government have imprisoned, at Madeira, a Protestant clergyman, by the name of Dr. Kalley, for his religious tenets. We fear Catholic do not conser on Protestants, where they have the power, the same privileges they ask in Protestant countries.

Now, reader, if what we have presented above, and what we have copied from the Catholic, Episcopalian and Methodist pro-

ns, does not prove that the whole series are of what is called in the New Testament, "Mystery, Babylon the Great." Then their contradiction and confusion does not constitute "Babylon," nor "Babylon" does not mean "wickedness and confusion."

And after having so fair an example of the folly of learned men, as is presented in the articles we have copied above, does not beget a conviction in the minds of my readers of what "Mystery Babylon" is, and with whom it is, then all that is said in the New Testament concerning the "one Spirit" and "one body," or "Church" and the "one faith," and the office work of the spirit to lead "the Church" into all truth, which is the "pillar and ground of the truth," is all without meaning and of no avail.

And if, from what we have presented of the character of the religious world at large, relative to what is called the work of the Spirit of God among the different sects of this age, we have not cause to seriously doubt the whole matter called the "Christian religion among them," then we are BOUND to receive the whole mass of CORRUPTION, PRIDE, ARROGANCE, BIGOTRY, ASSUMPTION and contradicting priestly digni-

swallow down the whole heterogeneous

fully, seasoned
juggots, burning stakes, guillotines, prisons, dungeons and DEATH by martyrdom in all its most horrid and frightful forms that some principle of power, either good or bad, could invent, and man could execute, dictated by a spirit whose glory is not consummated by any more salubrious or milder means.

And that spirit we must call the GOD of JUSTICE and MERCY and the creature called MAN (denying that present revelation is necessary to guide into all truth,) acting as God's direct agent to execute all those fashionable means above enumerated, to humble fellow-man to love, reverence and fear such a God. O! ye angels of the third heavens, weep over the earth and her inhabitants, especially her priestly dignitaries, who assume to be such under no other warrant, better, or greater, than to look through the laying on of the hands of those whose fingers are reeking with the blood of innocence for the Christian priesthood; and who, through the love of "filthy lucre," despise the order of Christ and the Apostles, to go forth with purse or scrip, and, for the sake of money, "suppose that gain is godliness, and such I will turn away."

But to prosecute the work of presenting the office work of the Holy Ghost, and its place in the gift of 'eternal life,' we present the following to be kept constantly before us, that ETERNAL LIFE, is the

knowledge of God BY DIRECT REVELATION.

St. John xvii, ch., 3d verse: 'And this is LIFE ETERNAL, that they might KNOW THEE the only TRUE GOD, and JESUS CHRIST whom thou hast sent.'

Math. xi, ch., 27th verse: 'All things are delivered unto ME of my FATHER, and NO MAN KNOWETH the SON but the FATHER: neither knoweth any man the FATHER save the SON and HE to whomsoever the SON will REVEAL him.'

Luke x, ch., 22d verse:

The above quotations are the words of our Lord and Saviour Jesus Christ, who will not change his purposes, and scheme of Life and Salvation, to suit the caprice or ignorance of any man or community.

Therefore, he that saith—The day of revelation is past and gone—virtually saith that the 'gift' of 'ETERNAL LIFE' is no longer accessible by man—such, therefore, knoweth not God, but deceiveth themselves and the world, and are of Anti-Christ, denying the only LORD GOD, and our LORD JESUS CHRIST.' Jude, 4th verse.

Ephesians, i, ch., 17, 'That the God of our Lord Jesus Christ, the Father of Glory may give unto you the Spirit of Wisdom and REVELATION in the KNOWLEDGE of him' (God.)

18th verse, 'The eyes of your understanding being enlightened,' (by revelation) 'that ye may know what is the hope of his calling, and what the RICHES of the GLORY of his INHERITANCE in the SAINTS.'

By this we find that the Light, Understanding and Knowledge of the Wisdom and glory of the inheritance in the Saints, is only attainable by Revelation.

Therefore, a religion divested of the gift of Revelation, is nothing more or less than a form without power, a shadow without substance; leaving the great family of mankind to be tossed to and fro with every wind of doctrine,' got up by the 'cunning craftiness' and will of men, who wield a religious influence in the world to feed the few and starve the many, 'supposing that gain is godliness.'

Again, we find that the Spirit, which is the Holy Ghost, is associated with the water and blood, to bear witness in the earth.

1st John, 5th chap. 8th verse: 'And there are three that bear witness in earth, the spirit, and the water, and the blood: and these these three agree in one.'

9th verse: 'If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.'

10th verse: 'He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.'

11th verse: 'And this is the record, that God hath given to us eternal life; and this life is in his Son.'

On receiving the witness of men, we look for consistency of character; therefore, if a man in bearing witness should contradict himself by telling two opposite stories concerning the same matter, in that case we

would convict him of perjury, and for ever after consider that man not worthy of confidence. But how often do we hear in the religious world the loud sounding profession of experimental religion, that the Spirit of God had borne witness of something to that man or woman, but when we ask them the question, Do you believe in the gift of present revelation? O, no, we do not believe in the gift of revelation in these days. And then, when we compare their experiences, what do we hear? Why, all that mass of contradiction set forth on the former pages of this number of "The Gospel Light," which we have copied from the sayings of old periodicals of other denominations.

In the above quoted Scripture, the Apostle has told us that the "witness of God is greater" than the witness of man, therefore we are to look for a still greater consistency of character on the part of the spirit of God to tell the truth, and nothing else but the truth, in things that pertain to our salvation. And as our salvation depends entirely on the gift of "Eternal Life," it becomes us, reader, to know what "Eternal Life" is, and how it is obtained.

We have already found, by the words of Jesus Christ, that "Eternal Life" is the knowledge of God by revelation; therefore he that is not made partaker of the gift of direct revelation by the Holy Ghost, hath not God or "Eternal Life" through Jesus Christ. He that denieth that the gift of revelation is necessary unto "Eternal Life," hath made God a liar, "because he believeth not the record which God hath given us through his Son."

For the Son hath said, "that no man

knoweth the Father but the Son, and he to whom the Son will reveal him." Things are

2 John, 9th verse: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

10th verse: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

11th verse: "For he that biddeth him God speed, is partaker of his evil deeds."

We have found, as clear as the noon-day sun, that the leading point of doctrine, as taught by Jesus Christ, was the knowledge of God by direct revelation as the gift of "Eternal Life."

And he that transgresseth the doctrine of Christ hath not God; and why? because they will not receive God as he hath testified they should receive him, by direct revelation.

O, vain assuming men! who are you that think to counsel God, and presume to tell your fellow men that "Eternal Life" is any thing else, or less than what it was in the days of Christ or the Apostle John, or that it can be received in any other way? Who are you, that dare in the face of heaven say that the Gospel of Jesus Christ or "Eternal Life" is any thing more or less than it was 1800 years ago? ~~putt~~ ^{say} the people of the nineteenth cent^{ury} might occur, that God is ~~not~~ ^{is} ~~any~~ ^{any} man? When will the ~~people~~ ^{world} seek such to worship him as worship him in the *Spirit of Truth*, and that too, according to that truth which is in himself, which cannot be known by man only by direct revelation. Amen.

NOTICE.—In our next No. of "The Gospel Light," we shall still further consider the fourth idea presented to us in the Christian religion, which is the office-work of the Holy Ghost. In the calling and qualifying of a Christian ministry, to prove that there was a priesthood authority placed in the ancient Christian church, and that too by direct revelation; and that, as far as we have the history of the succession of that authority, it was kept up by the spirit of prophecy and revelation, and no other way; we will show that, as soon as the gift of prophecy and revelation ceased, then the succession of the authority ceased; consequently the Christian church ceased until she (the church) had been in the "wilderness" of Babylon's confusion for 1260 years; and the only reforming remedy known in the Scriptures to call the people of God out of mystical Babylon, is for God to send an angel from the heavens with "the everlasting gospel," to preach to every nation, language, kindred, tongue and people on the earth. Rev. xiv: chap. 6 and 7 verses, and xviii chap. 4th verse.

The Rev. Milton Bird, the Editor of the "Evangelist and Observer," Pittsburgh, May the 14th, 1844.

Has said—"The Mormons have a Temporal and Spiritual head."

We answer—"We have Christ for our "Spiritual" Head, and as for our "Temporal" head, each one of us carry our own, with brains enough in it to keep truth."

Rev. Mr. Bird says—"The Mormons have a Purgatory." We answer—"No, Rev. Sir, that is not true."

All REVERENDS should keep straight, first prove a thing and then "hold fast at what is good." A wise man hath said, "that he that judgeth a matter before he heareth it is a fool."

All that wish to purchase any considerable quantity of "The Gospel Light," presented the 1st, 2d or 3d Nos. at wholesale, can be supplied to order, in any part of the States, at a liberal price.